

## SUBALTERN SOCIETY CONFLICT IN THE NOVEL "RIJAAL FII AS-SYAMS" BY GHASSAN KANAFANI

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**Abstract:** This article aims to describe forms of subaltern society conflict in the novel, identify factors of subaltern society conflict in the novel, and understand the impacts of subaltern society conflict in the novel. This article used qualitative and descriptive research. In analyzing the data, the researchers read and understand the novel and then record the required data, including the forms, factors, and impacts of subaltern society conflict on individuals, families, and society. This study produced several data, namely: (1) forms of subaltern society conflict in the novel are cornered, to be demeaned, forced to marry, slander, rude treatment, castration, and smuggling; (2) factors of subaltern society conflict in the novel are questioned, a sneer, harassment, and social inequality; (3) impacts of subaltern society conflict in the novel are: a) individual in the form of feeling concerned, feeling humiliated, unable to express desire, angry at himself, not accepting the situation, stranded in the desert, death, deprived, and discarded; b) society in the form of sickness and fear.

**Keywords:** *conflict, factors, forms, impacts, subaltern*

### INTRODUCTION

Society conflict is one of the interesting themes to be studied because conflict always accompanies all aspects of human life. One of the social conflict forms is social class conflict, which affects marginalized groups' appearance (Arora, 2023). This conflict could be caused by social inequality and power differences, especially in a complex and heterogeneous society (Sovacool et al., 2023). This is detrimental to groups that feel the impact of conflict because they cannot express themselves freely and do not get rights in social life as they should.

Marginalized groups become the mean concept of Gayatri Chakravorty Spivak's theory about subalterns. Subaltern studies focus on researching the social and political practices of social groups who cannot present themselves as social groups in elite historiography. Another important thing to emphasize is that subaltern studies cannot be separated from various ideas and concepts that shape them, namely postcolonial and identity politics (Jensen, 2022; May, 2022).

In the novel "*Rijaal fii as-Syams*" by Ghassan Kanafani, there is a form of subaltern society conflict experienced by the four characters, Abul Khaizuran, Abu Qais, As'ad, and Marwan, who are about to travel from Iraq to Kuwait to find work. Instead of getting the coveted job, the three characters died on the way in the tank of a car driven by Abul Khaizuran. The reason is because of the actions taken by Kuwaiti border officials that they could not avoid because they had no power over it (Kanafānī, 1963).

Researchers see that Gayatri Chakravorty Spivak's postcolonial theory of subaltern can be applied to the novel "*Rijaal fii asy-Syams*" by Ghassan Kanafani that researchers use, because of the conflict in the novel that is triggered by differences in sources of power and social inequality. In addition, subaltern studies also focus on the reality of subordinate social groups who are victims of the hegemony of power. They are always marginalized and become objects for the dominant and powerful class (Andayani, 2019). The main problem of the subaltern is not only

about the category of oppressed people or the oppressed lower class but also about anyone whose voice is limited by the access that represents them (De Knock, 1992).

The study of social conflict has been studied by several previous studies, including class conflict in society (Widyastuti, 2021), social conflict based on social interests (Apriliastutik & Rahmayanti, 2022), the occurrence of conflict and its causes (Azizah & Al-Anshory, 2022; Mokharisma et al., 2022), and social conflicts that often occur in bourgeois and proletarian societies (Rihanggrahita, 2022). Likewise, the postcolonial study of Gayatri Chakravorty Spivak's perspective is still widely discussed in several studies, including women as objects of subaltern (Suryawati et al., 2021), the dominance of superior ruling power (Bahardur, 2020; Pradani et al., 2021; Sulistianawati, 2020), the influence of the supreme throne and the resistance of the subaltern (Kholifatu & Tjahjono, 2020), and the subaltern cannot express their opinions (Azhim, 2022).

The tendency in previous studies has the same components as this study, which also focuses on social conflict and postcolonial studies from Gayatri Chakravorty Spivak's perspective. However, the research will further review and reveal the social conflicts in the subaltern community in the novel "Rijaal fii ash-Syams" by Ghassan Kanafani. In this case, it will also identify the causes of social conflict in postcolonial studies. By the data exposure above, this study aims to describe all data and information related to the subaltern society conflict in the novel "Rijaal fii asy-Syams" by Ghassan Kanafani based on Gayatri Chakravorty Spivak's perspective.

## METHOD

This article used qualitative and descriptive research because researchers conducted an in-depth analysis of subaltern society conflicts based on Gayatri Chakravorty Spivak's perspective in the novel "Rijaal fii asy-Syams" by Ghassan Kanafani. In the novel, researchers wanted to describe everything related to subaltern society conflict, including forms, factors, and impacts on individuals, families, and society. The main data source used

in this research is the novel "Rijaal fii asy-Syams" by Ghassan Kanafani. In contrast, the secondary data sources used are books and several journal articles that discuss social conflict and postcolonial studies. This research data collection technique includes reading, translation, and note-taking techniques. In analyzing the data, the researchers read and understand the novel and then record the required data, including the forms, factors, and impacts of subaltern society conflict on individuals, families, and society.

## RESULTS AND DISCUSSION

Gayatri Chakravorty Spivak's concept of subaltern is considered appropriate to examine the subaltern society conflict in Ghassan Kanafani's novel "Rijaal fii asy-Syams", which can present the conflicts experienced by subaltern groups in it. According to Spivak, subaltern refers to anyone who is not free to exist. Thus, the main problem of the subaltern is not only about the oppressed lower class category but also about anyone whose voice is limited by an access that represents them. In the novel, the subaltern society conflict based on Gayatri Chakravorty Spivak includes forms, factors, and impacts on individuals, families, and society as explained below:

### Forms of Subaltern Society Conflict

Subaltern is a study that discusses the suppression of individuals and groups of lower-class strata. The lower-class society is positioned as a group that cannot voice its voice against the patriarchal system that has shackled it. This subaltern study is closely related to the discussion of conflict because conflict always accompanies every sphere of social life, especially subaltern societies that experience suppression. The forms of subaltern society conflict in the novel "Rijaal fii asy-Syams" by Ghassan Kanafani are presented in the following table:

**Tabel 1. Forms of subaltern society conflict**

Subaltern elements	Forms of subaltern society conflict
Marginalization	Being Cornered To be Demeaned Forced to Marry Slander

Suppression	Rude Treatment
	Castration
	Smuggling

### **Marginalization**

Marginalization is a condition or process that prevents individuals or groups from fully participating in the wider society's social, economic, and political life. Marginalization maintains a person in powerlessness, in limited activities, and in making important decisions (Bill et al., 1989). The forms of marginalization experienced by subaltern society in the novel "*Rijaal fii asy-Syams*" by Ghassan Kanafani are conflicts of being cornered, demeaned, forced to marry, and slandered.

#### *Being Cornered*

Being cornered is a difficult situation that makes someone unable to do anything. Cornered occurs due to certain factors, such as being oppressed or harassed by someone. The cornered situation in Ghassan Kanafani's "*Rijaal fii asy-Syams*" is found in the following quotation:

(1) وسوف تؤم الناس يوم الجمعة، أليس كذلك؟ وأجاب الأستاذ سليم ببساطة: كلا إنني أستاذ لست إماما. قال له المختار: وما الفرق؟ لقد كان أستاذنا إماما. كان أستاذ كتاب، أنا أستاذ مدرسة. وعاد المختار يلح: وما الفرق؟ لم يجب الأستاذ سليم بل دور بصره من وراء نظارتيه فوق الوجوه كأنه يستغيث بواحد من الجالسين (Kanafānī, 1963).

Data (1) shows the situation of a teacher who feels cornered because of his inability to become an imam for Friday prayers compared to the previous teacher. He was also bombarded with questions by the village head in front of the residents, which made him silent and did not answer questions from him.

#### *To Be Demeaned*

To be demeaned means insulting and humiliating, individually or in a group. The act of demeaning others can be done by expressing words and actions that make the

object feel hurt, inferior, and down. The state of being humiliated in the novel "*Rijaal fii asy-Syams*" by Ghassan Kanafani is found in the following quotation:

(٢) ولكنها أنجبت بنتا سماها حسنا، ماتت بعد شهرين من ولادتها، وقال الطبيب مشمئزاً: لقد كانت نحيلة للغاية (Kanafānī, 1963).

The doctor's words addressed to the baby's parents in data (2) show that he denigrates the baby's physical condition. The reality as a subaltern society group made a man in the story and his family receive this treatment from the doctor who helped his wife's delivery process.

#### *Forced To Marry*

Force contains an element of necessity to do something; a state of duress is when someone is forced to do an act that he does not like. All his actions then were solely to protect himself from the coercer. The force in Ghassan Kanafani's "*Rijaal fii asy-Syams*" is the force to marry an unloved person found in the following quotation:

(3) إذن لماذا تعطيني النقود إذا كنت متأكد من أنني لن أعيدها لك؟ أنت تعرف لماذا، أأنت تعرف؟ إنني أريدك أن تبدأ، أن تبدأ ولو في الجحيم حتى يصير بوسعك أن تتزوج ندى. إنني لا أستطيع أن أتصور إبنتي المسكينة تنتظر أكثر، هل تفهمني؟ (Kanafānī, 1963).

A man was asked to marry his uncle's daughter without asking for his opinion based on data (5) shows the element of force. This should not have happened if that man dared to refuse and fight his uncle's request, but in reality, he did not have enough courage and ability to fight his uncle because he realized that if that happened, bad consequences would befall him.

#### *Slander*

Slander is a communication to one or more people that aims to negatively stigmatize an event committed by another party based on false facts that can affect a

person's honour, prestige, or reputation. Slander in Ghassan Kanafani's "*Rijaal fii asy-Syams*" is found in the following quotation:

(4) يا أبا خيزرانة الملعون, لماذا لا تحكي لنا قصصك في البصرة؟ تمثل أمامنا أنك رجل مهذب ثم تمضي إلى البصرة فتمارس الشرور السبعة مع تلك الراقصة كوكب, آه... كوكب خذا هو الاسم. صاح أبو الخيزرانة محاولاً حد المزاح: أي كوكب وأي بطيخ! دعني أمض قبل أن يطردني الحاج (Kanafānī, 1963).

The slander referring to Abul Khaizuran in data (6) shows that subaltern people are treated unfairly by those with more power in society. This certainly had a bad impact on him; all the efforts he had put in over the years to maintain his good reputation were destroyed instantly because of the slander that circulated. However, on the one hand, he also cannot deny the slander because no matter how much he tries to deny it, it will not change anything. His position as a minority or subaltern group of people caused this to happen.

It is the right of every individual to voice their opinions freely by applicable rules and regulations, but this does not apply to subaltern groups. This is to Spivak's thinking that the subaltern is presented as weak and unable to voice their aspirations over the upper strata or people who have power in the social order (Spivak, 1993). Subalterns cannot argue or reply to the treatment of people who are higher than them, as found in data (1), (2), (3), and (4).

The findings regarding marginalized subalterns are in line with previous research, namely that subalterns cannot voice their opinions (Andayani, 2019; Azhim, 2022; Dang, 2021; Jensen, 2022; Korablyova, 2022; Schertges, 2022; Sebola, 2023), but in these studies, the voices of subalterns focus on the voices of women. Whereas in this research, the voice of the subaltern is more general, not only focusing on women.

### Suppression

Suppression is an act of intimidation by the stronger party against the weaker party so that the victim feels depressed, traumatized, and helpless (Coloroso, 2007). The forms of suppression experienced by the subaltern society in Ghassan Kanafani's "*Rijaal fii asy-Syams*" include rude treatment, castration, and smuggling.

#### Rude treatment

Rudeness is when someone says or does something inappropriate and unpleasant to others. *Rude treatment* is an action that should be avoided because it hurts others. The rude treatment in Ghassan Kanafani's "*Rijaal fii asy-Syams*" is found in the following quotation:

(5) دفعه الشرطي أمام الضابط فقال له: تحسب نفسك بطلاً وأنت على أكتاف البغال تتظاهرون في الطريق! بصق على وجهه ولكنه لم يتحرك فيما أخذت البصقة تسيل ببطء نازلة من جبينه, لرجة كريهة تتكوم على قمة أنفه (Kanafānī, 1963).

A policeman pushed a man in front of the officer who said he was not a hero just because he could ride a donkey during street demonstrations. Then he spat in his face but did not flinch as the thick, disgusting saliva slowly ran down his forehead and nose.

State security forces are supposed to be fair and wise in dealing with cases or problems they face, regardless of the case's background and who is being dealt with. However, not all state security forces can practice this attitude; some are rude and arbitrary, as in the story above. He received rude and arbitrary treatment from a policeman just because he belonged to a subaltern group of people and could not resist his actions and even denied them based on data (5) shows a form of suppression.

#### Castration

Castration is a surgical procedure using chemicals to eliminate testicular function in males or ovarian function in females. Castration in the novel "*Rijaal fii asy-*



*Syams*” by Ghassan Kanafani is found in the following quotation:

(6) كان الضوء ساطعا بحدة حتى إنه لم يستطع بادئ الأمر أن يرى شيئا، إلا إنه أحس بألم فظيع يتلولب بين خذفيه. ثم استطاع أن يتبين أن ساقيه مربوطتان إلى حمالتين ترفعاهما إلى فوق وأن عددا من الرجال يدور حوله (Kanafānī, 1963).

The castration experienced by a man in data (6) shows the lack of strength of the subaltern society to fight against the ruling group. So, he had to lose his manhood after he exerted all his efforts to defend and defend his country. Instead of being rewarded for defending his country, he was treated badly by the superior group and harmed himself.

#### *Smuggling*

Smuggling is the act of carrying goods or people in secret and is an unlawful act. Smuggling can occur in buildings, prisons or through a country's borders. An act is considered smuggling if it contravenes the laws or other regulations that apply in a country. Smuggling in Ghassan Kanafani's "*Rijaal fii asy-Syams*" is human smuggling is found in the following quotation:

(7) ألا تسمع؟ إنني رجل مشغول جدا. قلت لك خمسة عشر دينارا وسأوصلك إلى الكويت، طبعا عليك أن تمشي قليلا ولكنك فتى غاية القوة لن يضريك هذا (Kanafānī, 1963).

Smuggling in data (7) is the last resort of subaltern people to reach Kuwait to get a job. Due to needing the complete data and requirements to cross the Kuwaiti border and the lack of assets, some people finally chose smuggling to reach Kuwait. It can be concluded that data (5), (6), and (7) are forms of suppression.

As social and intelligent beings, humans should treat each other well and be treated well by each other. However, the subalterns do not feel this; they are treated

badly and unfairly by the upper-class groups. The upper-class groups dominate almost every aspect of society, such as politics, economics, society, culture, etc. They treat the subaltern arbitrarily (Spivak, 1993).

The findings regarding the dominance of the upper class over the lower class in the form of unfair treatment of subaltern groups are in line with previous research findings, namely the subaltern form experienced by subaltern society groups (Suryawati et al., 2021), the exclusion experienced by migrant women who come from China (Zani & Momesso, 2021) and the dominance of superior power (Bahardur, 2020; Kholifatu & Tjahjono, 2020; Pradani et al., 2021; Sulistianawati, 2020).

#### **Factors of Causing the Emergence of Subaltern Society Conflict**

Various factors, such as social and cultural factors, are behind the subaltern society conflict. The factors of subaltern society conflict in the novel "*Rijaal fii asy-Syams*" by Ghassan Kanafani are presented in the following table:

**Tabel 2. Factors of Subaltern Society Conflict**

Subaltern Elements	Factors of Subalt Society Conflict
Marginalization	Questioned A Sneer
Suppression	Harassment Social Inequality

#### **Marginalization**

The factors behind the marginalization in the novel "*Rijaal fii asy-Syams*" by Ghassan Kanafani, based on Gayatri Chakravorty Spivak's perspective, consist of questions and a sneer.

#### *Questioned*

To be pestered means to be given something continuously at one time; to be pestered with questions means to be asked questions continuously at one time. The event of being pestered with questions in Ghassan Kanafani's "*Rijaal fii asy-Syams*" is found in data (1) above.

The village head's attitude towards Ustadz Salim, who asked questions continuously at one time in front of the public

in data (1), is claimed to be the factor of the conflict experienced by the characters in the story. The village head's actions, which should have nurtured his citizens well, actually cornered one of his citizens by harassing him with questions, witnessed by many other residents.

#### *A Sneer*

A sneer is an act or behaviour that mocks, belittles, or reproaches someone maliciously, such as degrading and hurting someone's self-esteem. The sneer incident in Ghassan Kanafani's "*Rijaal fii asy-Syams*" is found in data (2) above.

Data (2) refers to the sneers that cause the subaltern society conflict in Ghassan Kanafani's "*Rijaal fii asy-Syams*." A sneer is a form of marginalization in postcolonial studies (Gandhi, 2001). All forms of actions that refer to insults or sneers, as found in data (1) and (2), are claimed as factors behind the emergence of actions that harm certain parties, in this case, the subaltern (Spivak, 1993).

The findings regarding the factors behind conflict in society align with previous research findings (Azizah & Al-Anshory, 2022). However, the causes in that study include differences in stance and interests. Whereas in this study, it includes being asked questions and scorned.

#### **Suppression**

The factors behind the suppression in Ghassan Kanafani's "*Rijaal fii asy-Syams*", based on Gayatri Chakravorty Spivak's perspective, are harassment and social inequality.

#### *Harassment*

Harassment is a range of behaviours that are offensive. It is generally understood as behaviour that demeans, insults, or humiliates a person and is identified as inappropriate within social and moral norms. Harassment can be words (verbal harassment) and actions (non-verbal harassment). The incident of harassment in Ghassan Kanafani's "*Rijaal fii asy-Syams*" is found in data (5) above.

A policeman pushed a man in front of the officer who said he was not a hero just because he could ride a donkey during street demonstrations. Then he spat in his face but

did not flinch as the thick, disgusting saliva slowly ran down his forehead and nose. However, he had no power to argue or resist.

#### *Social inequality*

In general, social inequality is a condition where an imbalance or distance occurs amid society, which differences in social, economic and cultural status can cause. The events of social inequality in the novel "*Rijaal fii asy-Syams*" by Ghassan Kanafani are found in the following quotation:

(8) فلو أتاح الآن لحنقه أن يسيطر عليه ليرجع النقود إلى عمه, إذن لما تيسرت له قط فرصة الحصول على خمسين ديناراً بأي شكل من أشكال (Kanafānī, 1963)

A man could not let his anger get the better of him to contradict his uncle's words regarding his marriage to his daughter because if that happened, he could not get a loan from his uncle easily. Data (8) shows that poverty prevents him from expressing his wishes.

The existence of social inequalities, as in data (8), causes the emergence of subaltern society conflict. This is the opinion of experts who state that there are several factors behind the occurrence of conflict in society, including social inequality, as found in data (8) and power differences, as found in data (5), especially in complex and heterogeneous societies.

The findings regarding the factors behind conflict in society align with previous research findings (Azizah & Al-Anshory, 2022). However, the study explained that the factors included differences in stance and interests. Whereas in this study, the factors include harassment and social inequality.

#### **Impacts of the Emergence of Subaltern Society Conflict**

Every decision made by a person usually has its impact, both positive and negative impacts, as well as impacts on individuals, families and society. There are various kinds of impacts in every event and social life, including subaltern society. The

impacts of subaltern society conflict on individuals, families, and society in Ghassan Kanafani's "Rijaal fii asy-Syams" as presented in the following table:

**Tabel 3. Impacts of subaltern society conflict**

Subaltern elements	Impacts of subaltern society conflict	
	Individual	Society
Marginalization	Feeling Cornered Feeling Humiliated Unable to Express Desire Angry at Himself	
Suppression	Stranded in the Desert Not Accepting the Situation Death Deprived Discarded	Sickness Fear

### **Marginalization**

Marginalization contained in the novel "Rijaal fii asy-Syams" by Ghassan Kanafani has an impact on individuals, the impacts included in the negative impact.

#### *Impacts on individual*

The impacts on the individual in Ghassan Kanafani's "Rijaal fii asy-Syams" consist of feeling cornered, humiliated, unable to express desire, and angry at himself.

#### *Feeling cornered*

Feeling cornered is a reaction to being cornered by someone. The event that shows feeling cornered in the novel "Rijaal fii asy-Syams" by Ghassan Kanafani is found in data (1) above.

Data (1) shows the situation of the teacher, who felt cornered because he was bombarded with several questions by the village head in front of his people, making him silent because he had difficulty answering the questions asked.

#### *Feeling humiliated*

It is human nature to be sensitive to feelings and react to actions or stimuli in the surrounding environment; feeling humiliated is a reaction to the action of insulting someone. The event that shows feeling humiliated in the novel "Rijaal fii asy-

Syams" by Ghassan Kanafani is found in the following quotation:

(9) أحس الإهانة تجترح حلقة ورغب في أن يرد الخمسين ديناراً لعمه, يقذفها بوجهه بكل ما في ذراعه من عنف وفي صدره من حقد (Kanafānī, 1963).

A man felt humiliated by his uncle's words; he was determined to return his uncle's money immediately by throwing it at his face because of the hatred in his heart.

The impact felt by the characters in the novel "Rijaal Fii Asy-Syams" by Ghassan Kanafani is not only physical; they also feel non-physical impacts related to feelings and mentality as in data (1) experienced by Ustadz Salim and data (9) experienced by As'ad.

#### *Unable to express desire*

Every human being has their rights and obligations. However, the reality is that in social life, there are some individuals or groups of people whose access is limited, both access to do something and access to opinion. This is certainly detrimental to certain parties. The situation of not being able to express desire in the novel "Rijaal fii asy-Syams" by Ghassan Kanafani is found in the following quotation:

(10) من الذي قال له أنه يريد أن يتزوج ندى؟ لجرد أن أباه قرأ معه الفاتحة حين ولد هو وولدت هي في يوم واحد؟ إن عمه يعتبر ذلك قدراً بل إنه رفض مئة خاطب قدموا ليتزوج ابنته, وقال لهم إنها مخطوبة (Kanafānī, 1963).

An angry man told himself he did not want to marry a woman. Just because they were both born on the same day and their father recited Surah Al-Fatihah simultaneously, her uncle assumed that it was fate and they should marry. He even rejected hundreds of men who proposed to his daughter and said she was engaged.

#### *Angry at himself*

Anger is an emotion characterized by opposition to someone or a feeling of having

been treated incorrectly or unfairly. Due to being unable to express themselves in the social order of life, subaltern people tend to be angry with themselves. The behaviour of anger at himself in the novel "*Rijaal fii asy-Syams*" by Ghassan Kanafani is found in the following quotation:

(11) يا إله الشياطين! من الذي قال له إنه يريد أن يتزوجها؟ من قال له إنه يريد أن يتزوج أبدا؟  
(Kanafānī, 1963).

He was angry with his uncle for telling him to marry his daughter without his consent. However, he could not show his anger before his uncle because it would be bad for him. Because of that, he could only express his anger to himself.

The anger felt by As'ad in data (11) is the impact of the subaltern society conflict they experience. Because they cannot express their anger to the target, they can only express it to themselves. Data (1), (9), (10), and (11) are by Spivak's thought that the subaltern is presented as weak and unable to voice their aspirations over the upper strata or people who have power in the social order (Spivak, 1993).

The findings regarding the impact of conflict on subaltern society align with previous research findings (Azizah & Al-Anshory, 2022). However, that study included positive and negative impacts, in line with previous research findings (Sulistianawati, 2020), which only included negative impacts.

### Suppression

The Suppression in Ghassan Kanafani's "*Rijaal fii asy-Syams*" has impacts on individual and society, and the impacts included in the negative impact.

#### *The impacts on individual*

The impacts on individual contained in Ghassan Kanafani's "*Rijaal fii asy-Syams*" consists of being stranded in the desert, not accepting the situation, death, deprived, and discarded.

#### *Stranded in the desert*

Being stranded in the desert is a disaster threatening one's life, especially if food and drink are lacking. The incident of

being stranded in the desert in the novel "*Rijaal fii asy-Syams*" by Ghassan Kanafani is found in the following quote:

(12) بعد أربع ساعات وصل إلى الطريق, كان قد خلف الإتشفور وراءه وكانت الشمس قد سقطت وراءه التلال البنية إلا إن رأسه كان مازال يلتهب وخيل إليه أن جبينه يتصبب دما. لقد اقتعد حجرا وألقى بصره بعيدا إلى رأس الطريق الأسود المستقيم, كأن رأسه مشوشا تخفق فيه آلاف الأصوات المتشابكة, وبدأ له أن بروز سيارة كبيرة حمراء في رأس تلك الطريق أمر خيالي وسخيف (Kanafānī, 1963).

After walking across the desert for four hours, a man felt so tired that his forehead was dripping with blood instead of sweat. He sat down on a rock and stared straight ahead. He fantasized that a red truck would pass in front of him and take him to Kuwait, but in reality, only a few vehicles.

#### *Not Accepting The Situation*

Not everyone can accept circumstances or realities in life. Some people find it quite easy to accept and live with it, but others find it difficult to accept and live with it. This happens due to various factors, such as physical, mental, and others. The act of not accepting the situation in the novel "*Rijaal fii asy-Syams*" by Ghassan Kanafani is found in the following quotation:

(13) كلا إنه لم يقبل بعد عشر سنوات, أن ينسى مأساته ويعتادها. بل إنه لم يقبل ذلك حتى حين كان تحت المبضع يحاولون أن يقنعوه بأن فقدان الرجولة أرجم من فقدان الحياة (Kanafānī, 1963).

After ten years, the man still could not accept that he had lost his manhood. The medical staff had assured him that losing his manhood was better than losing his life, but still, he could not accept his situation.



Every human being does not want to lose something precious to them. However, because of the conflict of subaltern society that befell someone, he had to lose his manhood. He still cannot accept his situation even though the incident occurred ten years ago, as in data (13).

#### Death

Death is one of the things that all living things on earth will face; no one knows when the time comes except Allah SWT, who is almighty. The death of the three main characters in the novel "*Rijaal fii asy-Syams*" by Ghassan Kanafani is found in the following quotation:

(14) وضع كفين صلبتين فوق حافة الفوهة واعتمد على ذراعيه القويتين ثم انزلق إلى داخل الخزان. كان الظلام شديدا في الداخل حتى إنه لم يستطع أن يرى شيئا بادئ الأمر، وحين نحى جسده بعيدا عن الفوهة سقطت دائرة ضوء صفراء إلى القاع وأضاءت صدرا يملؤه شعر رمادي كث أخذ يلتمع متوجها كأنه مطلي بالقصدير. نحى أبو الخيزران ووضع أذنه فوق الشعر الرمادي المبتل: كان الجسد باردا وصامتا. مد يده وتحسس طريقه إلى ركن الخزان، كان الجسد الآخر مازال متمسكا بالعارضة الحديدية. حاول أن يهتدي إلى الرأس فلم يستطع أن يتحسس إلا الكتفين المبتلين ثم تبين الرأس منحدرًا إلى الصدر، وحين لامست كفه الوجه سقطت في فم مفتوح على وسعه (Kanafānī, 1963).

A man held on to the edge of the tank and went inside; he saw the first body whose chest was covered with thick grey hair. He brought his face close to the body's chest to confirm its condition, but the body was cold and did not react to anything. Then he found the second body, whose hands were still holding on to the support inside the tank and was already lifeless, and the last body with a very wide open mouth position. Data (14) shows that the three main characters must

accept the impact of the subaltern society conflict they are experiencing, namely a terrible death in a water tank.

#### Deprived

In addition to some of the impacts described in the previous explanation, individual impacts are still felt by the three main characters even after their death, namely the deprivation of their property. The deprivation in the novel "*Rijaal fii asy-Syams*" by Ghassan Kanafani is found in the following quotation:

(15) ولكنه ما لبث أن تنبه إلى أمر ما بعد أن قطع شوطاً فإطفأ محرك سيارته من جديد وعاد يسير إلى حيث ترك الجثث فأخرج النقود من جيوبها، وانتزع ساعة مروان وعاد أدراجه إلى السيارة ماشيا على حافتي حذائه (Kanafānī, 1963).

Shortly after leaving the bodies of his three friends in the garbage dump, he turned off the engine of his truck, got out and headed back to where he had dumped the bodies of his friends. He took money from their pockets and took Marwan's watch, then got back into his truck and continued his journey towards Kuwait.

Based on data (15), it shows that they still feel the negative impact of subaltern society conflict, even after their death. Namely, their possessions were seized by Abul Khaizuran, their new friend and driver who would take them to Kuwait.

#### Discarded

The bodies of Muslims should be buried in a proper cemetery by Islamic law. However the bodies of the three main characters in the novel are discarded in a garbage dump. The incident of discarded in Ghassan Kanafani's "*Rijaal fii asy-Syams*" is found in the following quotation:

(16) قال في ذات نفسه: هنا تكوم البلدية القمامة. ثم فكر: لو ألقيت الأجساد هنا لاكتشفت في الصباح، ولدفتت بإشراف الحكومة (Kanafānī, 1963).

Passing a garbage dump near the Kuwaiti border, the man told himself that the municipality dumps garbage there, so if he dumped the bodies of his three friends in the dump, they would be properly buried by the officials who found them.

Data (16) shows that the three main characters also received another negative impact after their deaths besides being snatched. Namely, their bodies were dumped in a garbage dump. Although the local cleaners intended for his body to be found and given a proper burial, it was still inappropriate to do so.

### **Impacts on the Society**

In addition to affecting individuals, the subaltern society conflict in Ghassan Kanafani's "*Rijaal fii asy-Syams*" also affects the surrounding society. The impacts on society include sickness and fear.

#### **Sickness**

Sickness is a natural human condition when facing situations beyond their control or due to contracting a virus and various other causes of illness. The sickness in Ghassan Kanafani's "*Rijaal fii asy-Syams*" is found in the following quotation:

(17) كان الصداع يتأكله وكان يحس بالدار إلى حد لم يعرف فيه (Kanafānī, 1963).

A man felt a tremendous headache that he had never experienced before, according to data (17) is the impact experienced after seeing the condition of the bodies of his three friends in the water tank truck he was driving. It was natural for this to happen to him because he was the one who witnessed their tragic lives and deaths. People who are directly involved with the main character in the story have a high probability of feeling the impact of the conflict experienced by the character in it, both positive and negative.

#### **Fear**

Fear is generally felt by someone who is faced with a frightening or tense situation, either directly or indirectly. The fear in Ghassan Kanafani's "*Rijaal fii asy-Syams*" is found in the following quotation:

(18) أحس أبو الخيزران أنه على وشك أن يتخفق، كان جسده قد بدأ ينزف عرقاً بشكل مريع حتى بات يشعر أنه مدهون بالزيت الثقيل ولم يدر، أهو يرتجف بسبب إطباق هذا الزيت على صدره وظهره أم بسبب الرعب؟ (Kanafānī, 1963).

Upon seeing the condition of his three friends, the man gasped. Sweat began to flow profusely until he felt his body coated in a thick layer of oil. His body was also shaking violently, and he did not know the exact cause of his body shaking, whether it was due to fear or something else.

Based on data (18), there is a negative impact felt by Abul Khaizuran after seeing the bodies of his three friends. He also felt the impact because he was directly involved with the main characters. The impact felt by Abul Khaizuran is negative because his body shakes violently, making it difficult for him to drive and endanger his life.

The impact of conflict is suppression, discrimination, access restrictions, and so on that refer to minority groups in society, which will eventually form upper-class domination that makes it difficult for the lower class (Rihanggrahita, 2022). The impact is not only felt by the main character as in data (1), (9), (10), (11), (12), (13), (14), (15) and (16), but also felt by other than the main character who is directly involved with the main character as in data (17) and (18).

The findings regarding the impact of conflict on subaltern society are in line with previous research (Fitriadin, 2021; Kholifatu & Tjahjono, 2020; Pradani et al., 2021; Sulistianawati, 2020), but these studies include positive impacts in the form of resistance by subalterns to regain their rights, subaltern knowledge can be a critical source of innovation and can help to broaden the adaptation solution space (Olazabal et al., 2021), subalternation also raises activists who focus on racial and social justice and develop a subaltern political culture (geopolitics of decolonization) (Ferretti, 2021; KP, 2021), and negative impacts in the form of various forms of suppression felt by

subalterns and creates subaltern urbanism (Dulhunty, 2023; Mishra & Haque, 2021). Meanwhile, this research only includes negative impacts.

## CONCLUSION

The explanation above can be concluded that the forms of subaltern society conflict in the novel *"Rijaal fii asy-Syams"* by Ghassan Kanafani based on Gayatri Chakravorty Spivak's perspective consists of cornered, humiliated, forced to marry, slander, rude treatment, castration and smuggling; the factors of subaltern society conflict consist of questioned, a sneer, harassment, and social inequality; the impacts of subaltern society conflict consist of the impacts on the individual are feeling cornered, feeling humiliated, unable to express desire, angry at himself, not accepting the situation, stranded in the desert, death, deprived and discarded. The impacts on society are sickness and fear.

The findings above align with Gayatri's perspective on subalterns who are marginalized and discriminated against in the social environment. Gayatri asserts that subalternation can happen to anyone without exception, be it women or men. Subaltern is closely related to postcolonialism, and its practices still exist today even though the colonial period has ended. The impacts of subalterns include positive and negative impacts, but the negative impacts dominate. The positive impact is that they can fight against the ruling group to regain their rights, while the negative impact is that they get unfair treatment in the social, political, and other aspects of society.

This study only focuses on the data contained in the novel and adapts it to the theory applied. Even so, this study discusses three important aspects, including the novel's forms, factors, and impacts of subaltern society conflict. Future researchers can compare the data obtained from the novel and the theory applied with the reality in society.

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